

## DESERET EVENING NEWS

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JAMES SHARP HAS GONE!

A wave of deep sorrow swept over the city this morning when word came of the death of James Sharp, who is known and honored by the entire community.

It will reach to every part of the State. Only to close friends and observing acquaintances was his failing health of late apparent. Even to them there was no actual sign of immediate danger. He looked worn and somewhat weary; that was all. And when the news spread on Friday that he was seriously ill and it was doubtful whether he would recover, surprise was mingled with sadness and a shock was experienced at the sudden tidings. Today there is universal grief, that so good and useful a man has gone from us almost without warning, and has left a gap that will not be easy to fill. He was for many years a most active and useful citizen, serving this city and state in important civil offices, and was prominent in commercial and financial enterprises. In Church circles too he was an able and wise counselor and minister, and his services have been valued and extensive. James Sharp was recognized as an honorable, faithful and exemplary member of society and was held in general esteem; his word was undisputed and his reputation above reproach. We shall miss him and his labors and presence, and mourn his departure. We condole with his family and bereaved relatives, who are numerous and respected throughout the State. But we have the assurance that he has gone to mingle with the just where pain and trial cannot enter, and that in the great day of accounts he will stand among the stalwarts and the nobles of the Father's kingdom. With sadness we bid our brother farewell.

LIBERTY MUST BE UPHOLD.

When people ask advice, or "seek counsel," which is exactly the same thing, they should examine their own purpose before doing so. And another thing, they should not waste their time and that of others in such inquiry, if they have already determined what to do. In the latter case they are only trying to shift the responsibility of their own act upon somebody else's shoulders.

We make these remarks because of questions frequently asked in reference to joining a Union. We have to say in reply: "You know what is the general sentiment of this paper and of leading men among us on that question; now you must act on your own action, as an intelligent being who will have to take the consequences whatever they may be. And you should not want to excuse yourself on the one hand, or place the responsibility upon somebody else on the other hand. Do what you think is right and wise under the circumstances, and face the results for yourself, whatever they may prove to be.

It seems to us that labor organizations might, if they were reasonable and just, remove the objections urged against them and accomplish without hostility the legitimate object in view of such societies. The obvious features of those unions are the determination manifest to dictate to employers whom they shall or shall not employ, and to force into idleness workers who do not choose to join those orders or associations. That is a species of tyranny that will be resisted by both capital and labor, as its evil effects are more and more apparent, until the strife culminates in a settlement which we believe will be disastrous to the oppressors.

We hear of firms which, while they hate the spirit of compulsion proceeding from the unions, feel that perhaps they had better submit for fear of being boycotted in their business. They therefore notify their employees that they had better "join the union" so as to make the business a union establishment. This may be considered business prudence, but it is really rank cowardice and a step in the direction of an infringement upon human rights. They let the union dominate them, and then endeavor, themselves, to coerce their workmen into the same servitude.

This kind of "thing cannot last very long in this free republic. Working

people must have that liberty which the nation was founded to secure to all its citizens. They may combine for mutual profit and protection, under such rules as they may formulate for themselves, but they must not use any kind of force to compel others to join them or to prevent them from obtaining employment. The same freedom to work outside of a labor union must be preserved to them as to become a member thereof. Employers must be at liberty to engage non-union workers as well as members of any labor organization. There ought to be no discrimination upon that ground alone, unless the tyranny of the unions becomes so great that retaliation is made necessary.

We are of the opinion that the right ends in view of the unions may be reached, without the hateful, oppressive and diabolical measures and means that have become parts of those societies, fostered by persons whose material interests are bound up in and derived therefrom. The compulsion which drives out workmen from making an honest living, simply because they will not put themselves in bondage nor enforce it upon others, is not to be borne by freemen in a country like ours, and if those societies want to stand, they will have to eliminate from their regulations and methods the elements of force and coercion which if continued will work their ruin, as sure as that light and truth and liberty will prevail.

## NOTHING TO COME FOR.

Clergymen of the present day are greatly exercised about the absence of young men from the church services. They find, not only that their attendance is much less than it should be, but that it is decreasing at an alarming rate. Mr. Edward Bok, editor of the "Ladies' Home Journal," has investigated the matter, and his conclusion, as stated in the Outlook, is that the percentage of attending young men is now eight per cent less than it was nine years ago.

Mr. Bok learned from a number of clergymen that, in their opinion, the cause of the absence of the young men must be sought in Sunday amusements. Many of them blamed Sunday golf; others, the bicycle. Mr. Bok, however, found that the condition was the same in country communities, where golf is not played. What was the cause there? He commenced to inquire among the young men themselves, and, as a rule, the answer was, "one does not get enough out of the services that are preached to make the effort worth while to go to hear them." One young man said:

"Why, Dr. — (mentioning the name of one of the ministers) isn't practical. It is all theory, words, words. He doesn't seem to go out into the world among men. Too much old Palestine and cloister study. Doesn't know men, only books. I thought it was myself, for a time. But father says the same, although it came hard for him to confess it. Now he doesn't go any more."

Mr. Bok accepts this as the true answer to the question why young men do not attend church services in larger numbers, and concludes as follows:

"I have studied this question of the young man and the church for many years now, and I have come to the conclusion, whether we ministers choose to like it or not, that the fact lies as much with what we preach, as it lies as to more, as with the willingness of the young man to come and hear us. The young man will come fast enough, if you give him something to come for."

We believe there is more truth in this than some ministers are aware of. Sermons too often consist of a string of words, conveying very little practical sense. Ministers talk, although they have no special message. They try to please, to entertain, because they are paid to do so. But it is a laborious task to many of them.

But this is only one side of the question. There is another. It is not true that all young men are anxious to go where they can receive instruction, or that they shun places where there is no intellectual food. How many of them would attend the lectures given in the various institutes of learning, for disinterested love of knowledge? Would not the lecture rooms be pretty empty but for the fact that regard for parents and friends, or ambition for the future, coupled with the discipline of the school, to some degree compels attendance? On the other hand, do not any number of young men willingly attend poor shows, frivolous gatherings, boxing matches, races, etc.? This they do, certainly not because at such places there is "something to come for." They do it, because it agrees with their taste.

The fact is that they will neglect the reading of the Bible, and their prayers, as readily as they will neglect the public worship. They will, perhaps, enjoy a poor novel, but get tired over a chapter of the Gospel which portrays the life of the Redeemer. Must it be admitted that the reason is because in the Bible there is nothing "to come for." One that goes to church on the Sabbath day, in order to worship God and enjoy the companionship of His children, will find much "to come for," be the sermon as poor as can be, nay even if there is no sermon at all.

The people who were invited to the marriage feast of the King's son, in the parable, did not neglect to come because there was nothing "to come for." They simply "made light" of the invitation, and went their ways, one to his farm, another to his merchandise, while others were openly hostile to the King. That tells the story of today. The hearts of men are turning away from God. They can very easily find excuses, as did these invited guests. But the real cause is not revealed in the excuses.

## THE EVENTS IN ASIA.

The achievements of the Japanese on the Yalu river, and around Port Arthur are heard of in this country with both wonder and satisfaction. The "little brown men," it is remembered, were unknown half a century ago, and they did not know much of the outside world. But in that short time they have transformed their government, their army and navy, and are now prepared to grapple, successfully as it

seems, with the Goliath of the nations. This causes wonder. Some of the residents of this city will remember when the now famous Japanese statesman Ito, and party, passed through Salt Lake City, and were stoneminded for several days. They were then traveling around the world in search of knowledge and information. That was in 1872. Even then the world did not dream of the sudden rise of an Asiatic power that in thirty years would be in a position to interpose a serious obstacle to the onward march of the Slavonic conquering hosts. The wonder of "a nation born in one day," presents itself, in one sense of the word, in Japan's history.

The successes cause satisfaction, too, not because of hostility to Russia, but because of the Russian diplomacy that preceded the war, which is unintelligible to the American mind. Russia solemnly pledged itself to respect the integrity of China. On the strength of this she was expected to withdraw from Manchuria, as soon as practicable, and the Russian government, finally, fixed a date for evacuation. But the date passed, and Russia continued her occupation of the province. Further, she endeavored to force China into a special agreement concerning Manchuria, and when our government, with the assent of Russia, made a treaty with China regarding open ports, the Russian government sought by threats to prevent the Chinese authorities from ratifying it, although the Russian assent had first been obtained. China ratified, however, but Russia took possession of the treaty ports and excluded from them our consuls. For these reasons, American sentiment is largely in favor of the Japanese, though there is but little doubt that Russia will, in the long run, prove too strong for the plucky islanders.

The final victory of Japan would mean the awakening of Asia to a struggle against Europe. It would be Japan's business to marshal the military and industrial forces of China, and in it sure that they would not attempt to become influential in India? Japanese triumph would be of the greatest portent to Europe. To this country it would be welcome, if it would open the Asiatic markets to free competition.

Kuropatkin hesitates to turn his other cheek.

No services in the Tabernacle tomorrow.

What brand of mineral water did the Kaiser use?

With Job the Czar can say, "That which I greatly feared has come upon me."

If Russia cannot stop the Japs any other way, she might try the injunction.

The Boston baseball game seems to be a thing of the past; a has been, so to speak.

In Russia the white man's burden consists in getting out of the way of the brown man.

A Jersey cow belonging to Peter Butler, No. 1434 has given birth to triplets. No race suicide there.

Success doesn't seem to turn the Japs' heads, but it looks as though it would turn the Russian flank.

If the skirmishing is to get to the conventions is so fierce, what will the fighting be when they are reached?

"I have nothing to say about candidates," says Mr. Bryan. Can't he extend his resolve to other matters?

At Hartford ex-Governor Waller and Dr. Brothers almost came to blows, both forgetting that Brothers should dwell in unity.

Labor has many friends, because many say they are a friend, but a dollar is about as good a friend as labor has.

Another Hartford convention made famous, this time not by the secret proceedings, but by its rowdyish proceedings.

Oil has been discovered on the island of San Domingo. Some of it should be poured upon the island's troubled political waters.

The repairs to the ceiling of the Tabernacle are not quite completed. They will be finished so that services there will be resumed on May 15.

When a man is found dead with a bullet hole in his head, it is quite safe for a palmist to say that the broken life line indicates a violent death.

A learned exchange says that the safe operator of today is not up to the standard of his own predecessor. Maybe not, still he is up to snuff.

The Salt Lake miner who went to the St. Louis fair and was fleeced out of six hundred dollars, was an exhibition, rather than an exhibit from Utah.

In New Mexico it is contempt of court for a union man to speak to a non-union man. Pretty soon it may be less majestic to think, especially aloud.

It is suggested that soldiers be required to learn to swim. It is a very good suggestion, for if they are in the right "swim" they may be made major-generals.

The Woman's building at the world's fair is to contain the portraits of all the prominent women of the country. She who suggested the idea sowed dragons' teeth.

Judge Grosscup has started a campaign of education for nationalizing the corporations. Could Congress confer upon them greater power than they possess? Already they are about as omnipotent as the national capital as they are at the state capitals.

"Some crooks 'shove the queer' and others merely have a queer way of

shoving the genuine coin," says the New York World. But looked at either way it is a queer proceeding.

Prof. Nelson is in receipt of the following telegram from Mr. B. F. Cummings in New York, respecting his forthcoming book: "The Putnams accept your manuscript. Terms more favorable than in my letter." What these terms are we have not learned as yet. It is hoped they are such that the professor will be able to accept them. In any event the book will probably be ready for delivery in June.

## ON RELIGIOUS TOPICS.

Worcester Spy.

The Massachusetts senate has before it a bill favorably reported which permits the playing of golf and similar games on Sunday afternoons. The language of the bill is to "permit after 1 o'clock in the afternoon, on the Lord's Day, such civil and harmless recreation or sport not otherwise forbidden by law, as does not trespass on private rights or disturb the public peace or public worship, provided the participants in such recreation or sport receive no compensation for participating and providing no admission fee or other fee is charged for viewing or being present at or participating in such recreation or sport."

Northwestern Christian Advocate.

How many think they would be happy if they were only as rich as Croesus. Croesus was supposed to be the richest man in the world, though he was not as rich as John D. Rockefeller or Andrew Carnegie. Croesus asked Solon: "Have you seen anything happier than myself?" Solon answered: "Yes, Telus, of Athens, who died after having given a good education to his children and grandchildren." Croesus asked again: "To whom do you give the second place in happiness?" Solon replied: "The two brothers, Cleobius and Bitus, who, dying, left a most excellent name for piety." Croesus said: "What do you give me no place at all?" Solon replied: "I readily grant you a rich and powerful king, but I cannot pronounce you happy before you have happily finished this life." Croesus was not happy. Few rich men are, but many happy people are to be found among humble trusting children of God who are doing His will and faithfully doing all in their power to give a good education to their children and grandchildren. They are not conscious of doing a great thing, but they are receiving a great reward for their faithful efforts.

Sunday School Times.

Mastery of one's work comes through mastery of one's self. Laggard inclinations, cowardly fears, weak haltings in the face of known duty, need the relentless whip of self-mastery. But no man is master of himself who thinks he is his own master. Every indwelling power of mind and body, every burning determination, every urgent demand upon self for service, ought to get its vigor and temper from that great source of self which is the utter yielding of self to God's will. Only here is resolution and power for service, and the right control of the whole man.

The Congregationalist.

One of Thoreau's quaint sayings was: "A man is rich in proportion to the number of things he can afford to let alone." On this basis there surely never were such opportunities for wealth as at the present time, when we are surrounded by beautiful, attractive and tempting objects which are freely bought and used by our neighbors and acquaintances. To be able to resist temptations to buy things which we are just as well off without, and to indulge in amusements and recreations which are not for our physical or moral well-being, to be able to limit ourselves in regard to creditable indulgences—these are evidences of a strong character. One of the first and most important lessons which the mother of today must teach her child is to let things alone. When the baby has learned to admire the pretty flowers without picking them, to see candy, fruit, or other things which he knows "taste good" without putting them in his mouth; when the child has learned not to do things simply because "the other boys and girls do them"—then he can be trusted to go out into the world alone, or he can resist temptation.

The Outlook.

Literary circles are devoid of young men, though young men continue to write. Art institutes are not patronized by young men, though young men continue to paint. And civic clubs are not much in the favor of young men, though young men continue to vote and even attend caucuses. So it is not illogical to conclude that, even granted that young men do not go to church in proportionately large numbers, they still may be very far from being irreligious. The suggestion, therefore, that it is because young men lack personal religion that they do not go to church, fails to have very great force.

## RECENT PUBLICATIONS.

The list of contents of the Business Woman's Magazine for May is, in part, as follows: Texas, by W. J. Wise; "A Statement of Divine Science," by James E. Farnsworth; "The Transfer of Liberty Hall," by May Irene Copinger; "What Women are Doing Today," by Linda Lee; "Slavery in Santo Domingo," by E. A. Wagener; "Colorado State Federation of Clubs," by Harry C. Bradford; "Lewis Mortimer Powell," by A. R. H.; and "The Hoosier Schoolmaster," by J. M. Washburn.—Denver, Colo.

The leading article of the May number of the Improvement Era is a paper by Dr. James E. Farnsworth on "Prophecy as the Forerunner of Science." This is worth while the closest study, for the information it contains. On the "Editor's Table," this month, will be found an account of the Seventy-fourth Annual Conference, and a brief article on the "Redemption of Zion." Dr. John A. Widtsoe continues his highly interesting article on "Joseph Smith as a Scientist." Other contributors are President A. W. Ivins, George E. Blair, Hon. John M. Horner, D. R. Lyon, Alice K. Smith, T. E. Curtis, Mosiah Hall, Ph. M. N. L. Monson, and J. M. Tanner. The Era keeps up its high standard, and each number is full of interest and useful information.—Salt Lake City.

The current issue of Leslie's Weekly is called the Southwest number. In several illustrated articles it describes the wonderful growth and the immense promise of that region, its rich resources, the big undertakings there in mining, irrigation, agriculture, and other lines. The opening at St. Louis of the world's greatest exposition is sensationalized in this number by three pages of pictures of the world's fair buildings and grounds. Among the other notable pictorial features are a page of illustrations showing various phases of the big conflicts in the far east; a page devoted to the education of young Indians at the government school in Phoenix, Ariz.; a fine display by the amateur camerists; a glimpse of the \$15,000,000 fire at Toronto, Canada, and some sporting pictures.—New York.

The North American Review for May is an important number, giving space to articles on the current topics of absorbing interest. Mr. Pulitzer, in the opening article, gives a statement on what he considers a journalist's work. This is in reply to the critics of his idea of a college of journalism. It is followed by an article by Count Cassini, the Russian ambassador to the United

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States, which state, Russia's position in the Russo-Japanese war. The Hon. James Bryce, one of the leading lawyers in this country, has a paper in this number of the Review in answer to some critics who have taken exception to the peace commission's decision on the Venezuelan episode. The Right Hon. James Bryce, member of the British Parliament and author of "The American Commonwealth," writes an exhaustive review of Lord Acton's letters which is almost a biography of Lord Acton himself. Mr. Oscar J. Crosby, who has just returned from the Plains of Tibet, writes on the situation between England and Russia in that country. Prof. Goodwin Smith, the historian and author, writes on "The Immortality of the Soul," and Judge Wilfley, the attorney-general for the Philippine Islands, has prepared a paper telling the history of the organization of judiciary in the Philippine Islands and stating what must be done there.—New York.

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